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now in operation, but we do wish at every step to learn by the experience of others. We prefer to build well, even though we seem to build slowly.

The most hopeful feature of our work at Nebraska appears to be the splendid spirit of co-operation among the pastors and within the religious forces taken as a whole. So far as we can see no one of us in a mood to take a single step, however minor, alone. All seem to feel that we must present a solid, single front to every problem. We have as yet little to boast of in the way of results comparable to our tasks and our opportunities, but we are all sure that the first and greatest pre-requisite to large success has been gained; viz., harmony within the forces and a fine sense of Christian brotherhood and unity.

AN ADEQUATE MINISTRY FOR THE FUTURE—HOW AND WHERE IT MAY BE SECURED?

EVANS ALVAH WORTHLEY

The subject for our consideration this hour deals with whether it is possible to develop in our universities a ministry adequate for present and future needs. What is an adequate ministry? How may it be secured?

I regret that this paper cannot be presented as a Commission report. I did, indeed, submit a brief outline to the other members of the Commission but we were unable to have a meeting. This report, therefore, can hardly be credited with the dignity of collective thinking.

We intended to present a section upon the ministry as it is today—how it is recruited and trained. We thought that before we said much about developing an adequate ministry for tomorrow we ought to state the facts about the ministry that presumably is inadequate today.

If we were doubtful about emphasizing the exact number in the ministry today, we were even more reluctant to deal at length with how the present ministry has been recruited and trained. We recognized that it would be very interesting to learn just how many had received a grammar school education at least, and how many had gone to High School, College and Seminary. We thought that to deal with that aspect of the

question might cause undue depression, a state of mind which is to be avoided in these days. We have decided to leave it to your imagination to conjecture how the present ministry was recruited and trained and how adequate or inadequate it is.

This subject deals with the future rather than with the past or the present. Regarding the prophets and priests of the past, peculiar, perhaps, in their way, but in the main prayerful and persistent, we only say "of whom the world was not worthy." If we speak of developing an adequate ministry for tomorrow we wish it clearly understood that we are casting no reflections upon the ministry of yesterday and of today. We do not presume to understand how or why it is that the ministry has attracted such a conglomeration into its ranks. It is too easy an explanation to lay the blame, if there is any blame, upon the Lord. Unless we are very greatly mistaken, if God ever has had moments of sustained horror, they have prevailed when He has discovered that some of His followers thought that He was calling them to preach the gospel. In His omnipotent wisdom He must have endeavored to discover some way in which to eradicate the idea out of their minds, and at last surrendered to inevitable failure. It was there to stay.

We must realize and remember, for it is a great and significant fact, that the recruiting of the present ministry was not done in any systematic way. Let us not be critical at that point. Our fathers believed it was a very sacred matter which was to be left entirely to the unseen and quiet ministry of the Spirit of God. In it they played their part by being almost the unconscious agent of this Spirit. It provides an abundant evidence of the unmeasured resources of spiritual inclinations in the heart of youth—when we realize that it is only in this late day that the Church has been really embarrassed by a haphazard and uncertain method of recruiting its leadership. Now that the situation has, indeed, become somewhat critical, it is for us to realize that it is of our own making and hence, we may reasonably assume that the remedy in part at least, is of our own devising. "The arm of the Lord is not shortened, that he cannot save." It is bold to assume that a shortage of workers is any part of the plan of God for the development of His King-

dom. If the Lord is saying anything in these days, he is bidding the Church co-operate with Him in the effort to secure a leadership which will be adequate to reap the ripening harvest fields of the world.

Under present conditions, before we spend much time in discussing an *adequate* ministry for the future, we perhaps ought to give some attention to how we may secure *any* ministry at all. We do not need to concern ourselves with the priests of the Catholic faith for we are given to understand that they are not embarrassed to any extent by any deficiency in their ranks. The writer only knows that the little rural village, that somehow or other projected him into the Protestant ministry as the sole representative of two Protestant Churches, has contributed five very worthy and excellent young men for the Catholic priesthood. Just why such a discrepancy should exist, the writer does not understand. He bears testimony to the fact that it is there. He ventures to assert that it is not altogether an isolated fact.

If we turn, however, to the branches of our own faith we are met with discomfiting figures. The great Methodist Episcopal Church on August First of last year, was confronted with three hundred and twenty-one vacant pulpits. In addition there were four thousand two hundred supply pastors holding only local preachers' licenses, which includes two hundred and fifty who hold retired relationships to the Conferences. It requires approximately two thousand five hundred newly trained workers annually to fill the pulpits and provide the leadership in other phases of Christian activity which the Church regularly carries forward. It is only in the last year that this Church has given itself to the development of anything like an adequate system for enlisting and cultivating the strongest men and women in the colleges and universities of the country for definite Christian work.

When we turn from the Methodist Episcopal Church to the Episcopal Church in the United States we find that organization facing a real problem in the steady decrease of the number of recruits for the ministry. If we may rely upon newspaper reports, a commission was appointed to investigate the matter

some time ago. In its report the Commission stated that the situation is more grave than seems to be the case in several other religious bodies.

The Commission found that in the diocese of New York where, in the fifties there was one minister for every four hundred and ninety-one communicants, today there is only one minister for every two thousand five hundred and twenty-three. It showed that on a general average throughout the Episcopal Church the ratio of recruits to the ministry annually was one to two thousand two hundred and fifty-one. "It means" says the Commission, "that we are pressing more quickly toward the critical moment when there will be so few ministers that our whole growth and work will be menaced." It may be added that unless consideration is given to the matter there is something akin to disaster ahead for more than one organization. We do not believe, however, that the outcome is either vague or uncertain, providing a fairly definite procedure is undertaken without too great delay. We would outline that procedure in somewhat the following manner:

I. In the first place a plan should be devised to have the challenge of the modern ministry adequately presented before the high school youth of our country. We are not particularly concerned as to the agency which promotes this approach. In some cases it may be done by the Young Men's Christian Association. In other cases, by the Federal Council of Churches of North America or by the Council of Church Boards of Education. A uniform method of procedure should be followed, no matter whether one agency or more than one agency works at the task. The presentation must be made in an interdenominational spirit and with denominational understanding.

II. Each denomination should avail itself of any contribution which may come to it from outside sources. Among these may be mentioned:

(a) Other denominations. If one denomination finds a young man or young woman who is a member of a sister denomination, that name should be forwarded to proper headquarters.

(b) The Young Men's Christian Association and the Young Women's Christian Association. These organizations are giving

increasing attention to Older Boys' Conferences and Older Girls' Conferences, to Summer Camps and Institute, and to Christian Callings Conferences. They always are glad to co-operate with any and all denominations that in any way solicit their co-operation.

(c) There are already many vocational high schools organized and an increasing number of trained men and women are giving attention to the matter of vocational guidance in Secondary Schools. There should be some plan devised whereby these men and women may forward the names of boys and girls whom they discover are interested in Christian work as their vocation.

III. Each denomination must organize its own forces in order to more systematically present its work and to more carefully maintain relationships with young men and young women who contemplate full-time service under its auspices. This implies:

(a) That new importance shall be attached to the pastor as a recruiting agent. The writer recalls a conversation which he had some time ago with the Dean of a Veterinary College who emphasized the fact that the enrollment of the Veterinary College was due almost entirely to the personal work which veterinary surgeons accomplished throughout the contributing territory. Just at that time, owing to certain Federal procedure, the State Veterinarians were complaining because the Federal Government was sending out Veterinarians on special work. The outcome meant a certain loss of prestige and also of practice for the State Veterinarians. The State Veterinarians resented it and as a consequence they were not in a frame of mind to talk their profession to young men. In July of that year there were only two applicants for the Veterinary Course. The condition improved later but the enrollment that year was small.

There has been a great deal of adverse criticism of the ministry as a vocation. Some of it has come from outside of the profession but very much of it has arisen within the profession itself. It reflects an attitude of mind which does not *encourage* young men to enter the vocation and very frequently

tends to discourage them from entering it. That situation needs to be remedied at its base. The man who does not believe sufficiently in the Christian ministry to whole-heartedly commend it to any young man whom he thinks is eligible to consider it, should realize that he has established an entirely adequate basis for his own withdrawal from the ranks. In a recent meeting where a number of life service young people were gathered, each one was asked to explain why he or she was considering full time service in Christian work. Fully three-fourths of them indicated that their initial interest had been aroused by some pastor. I venture to assume that too much emphasis cannot be placed upon the personal contact of a pastor with his local young people as a factor in recruiting leaders for life service.

(b) All the group activities of the Church in which young people are concerned, such as Sunday School Conventions, Young People's Conferences and Institutes, Older Boys' Conferences, should be carefully studied from the standpoint of future leadership.

(c) Each denomination should undertake to co-ordinate its own activities and in so far as possible, secure the co-operation of its various boards, colleges and universities, and other agencies in promoting a systematic and continuous cultivation of its own youth. Unless this is done no denomination has a right to complain about a depleted leadership.

This will involve—

1. The development of an organization which will correspond to a bureau of personnel.
2. Regular and careful correspondence with young men and women interested in Christian service.
3. Systematic and supervised visitation and counsel.
4. The co-operation of selected professors and instructors in Colleges and Universities.
5. Greater financial assistance on the part of the Church to worthy students.
6. Careful and accurate description of definite tasks in the different fields in which the Church is carrying on its program.

IV. It undoubtedly will remain true in the future as in the past that a large proportion of the denominational leadership will come from denominational colleges. A more intelligent and constructive process should be inaugurated in connection with these institutions. We have reached the time when this can be accomplished. The colleges and universities see the necessity of collecting more personal data from the students as they register and many have already inaugurated various forms of intelligence tests. They are also securing men and women who are able to give expert vocational direction. This should be considered an advantage and the data should be utilized in seeking leadership for the Church. There should be one or two teachers in each Faculty who are authorized by the administration to give time and attention to the students who come to the institution already interested in the Christian program. They should also carefully observe other students who by their qualifications and adaptabilities give promise of potential leadership. If some such careful analysis of a student body is made before the visitation of Recruiting Secretaries occurs, then instead of the event becoming a widely announced recruiting program which students sometimes interpret as a conspiracy to capture them for the Christian ministry it would be possible for the Church to put on an informational presentation of its program with no particular public emphasis or appeal for leadership.

V. Outside of the denominational institutions lies the field of the great and dominant universities of the country where the largest number of students are now assembled and where we may assume they will be assembled in even larger numbers. What can be done in these institutions?

First, let us recognize the fact that the administration of these universities will be entirely cordial and friendly. Let us further realize that the large universities are now seeking on their own part to separate the individual from the mass and to meet the responsibility for each individual student. To this end, records are being kept, more systematic faculty supervision undertaken and in general, a more definite interest manifested. We recently conferred with the Dean of the Col-

lege of Forestry in a State institution regarding the relationship of Faculty and students in that particular college. We doubt if there is a denominational college in the country that establishes friendly and continuous relationships between faculty and students more systematically and wisely than prevails in the above mentioned college.

Second, the Church is stationing special representatives in institutions. These men are exceptionally qualified by reason of training and experience to deal intimately and personally with both faculty and students. The church must expect this group of men to take upon themselves the study of their constituency with the thought of prospective Christian leadership in mind.

VI. In this connection and for their special consideration, we believe that more emphasis should be given to the possibility of men going from vocational and technical courses directly into preparation for social and religious leadership. We are willing to advocate that it would be a good policy on the part of the Church to boldly promote the idea that the *best preparation for rural leadership* is a four-year course in a College of Agriculture, supplemented by such professional training in a Theological Seminary or School of Religious Education, as will equip one to understand and interpret the general direction of Christian thought throughout the centuries and its relation to present-day problems. What is true regarding a course in a College of Agriculture in a similar manner may be true of Business Administration. The problems of our day are largely economic and social. If that discipline which constitutes the essential basis of a course in a College of Business Administration is thoroughly grounded in the life of an individual and it is supplemented by a theological training, we believe it is an excellent preparation for the ministry. In the field of Religious Education what more could be desired than that the candidate should have specialized in a College of Education and from that should go on to assimilate and master the materials and methods of Religious Education? Even in such practical and rigid technical courses as Engineering and Architecture, we are not sure but there is a certain basic preparation for Christian leadership.

Mr. C. K. Ober of the Young Men's Christian Association has stated that this organization has discovered that many of its best secretaries are men who have taken the engineering course, but who instead of going out to be practical engineers, have decided to invest their lives in human engineering. In most instances these men secured additional training either in the Young Men's Christian Association Colleges or by the fellowship plan in connection with city Associations. Mr. Ober believes the training which they secured in their engineering studies qualified them to do splendid work in an organization like the Young Men's Christian Association where the service rendered is considered more definite and practical than interpretative or educational.

We believe that almost any engineering student who discovers that his inclinations are pointing in the direction of promotive Christian work, will find that his previous training will fit in constructively and helpfully to the program of his life work. We do not believe that we should proceed on the basis of recommending men to enter the ministry or some form of Christian work because they are dissatisfied with some previous decision. Probably some who are "misfits" should consider the ministry and allied forms of Christian Service; but there are men studying Engineering, Law, Agriculture, Education and Architecture in every great University in this country who if they realized that they could utilize in a significant way, the values of their technical discipline and at the same time have an opportunity to set forth a great interpretation of life, we believe they willingly would give the matter serious consideration.

VII. In addition, we believe the time has come when new consideration should be given to the men and women who are to be the leaders of the next generation. The world has recently had its attention fixed upon two dramatic assemblies. One was the Disarmament Conference in Washington. It was made up of old men who, in the main, were admirably prepared to patch up an old situation. The other Conference was connected with the attempt to find a solution for trouble between Ireland and England. It is true that some old men participated, but so far as

the Irish delegates were concerned, youth was there with great prominence. The writer, who spent a year in the Emerald Isle, has the conviction that the fighting spirit of the Irish youth will, in the long run, give a good account of itself. We recently sat through a great Conference of the leaders of the Methodist Episcopal Church. The most inspiring part of the program occurred when certain young men from the field were placed upon the program with instructions to tell their own story. One of them was from the frontier, from New Mexico; one was from a State University; another was an evangelist in a rural section; another a man with a seven-days-a-week program in a city. They were all young men but there were very few young men in the audience. Gray headed and bald headed men were not only in the front seats where we expect to find them, but they were also in the rear seats where they are not accustomed to gather. They were everywhere. What would it have been worth to that denomination if it could have gathered at that time, a representative number of its strongest youth and had them sit in that Conference and share the responsibilities of that hour? We believe the time has come when we must not rely upon Bishops, District Superintendents, Moderators, Church Officials and "Pillars in the Church" to define the program and assume all the responsibility for the Church of the future. The time has come when the Church must assemble its youth, not to convert them and inspire them primarily but to throw responsibility upon them and to tell them plainly that which hardly needs to be told, that everything is in their hands and that with them Christianity will rise or fall.

There is one other item which must never be omitted in the consideration of any program looking for leadership in the Kingdom of God.

We may, however, by one device or another succeed in mobilizing a ministry that will be adequate numerically and yet have no complete assurance that we have an adequate ministry. In the last analysis everything depends upon the point of view which dominates the mind and heart of the men and women who respond. How vigorously and freely are they going to think for themselves and how frankly and fearlessly are they

going to proclaim their full fledged faith? Will they have the courage to preach what they believe even though it means taking issue with their brethren? It is not impossible that today a man's foes, if he has any, may be of his own household.

We have no confident hope that the issues which confront the Christian Church may be settled without sacrifice and even persecution. There is capacity in the life of today for economic and religious bigotry to flourish.

But if Protestantism has any significant and distinct heritage in its history, it is the heritage of a progressive faith. The type of Christianity which a progressive faith creates is not intimately acquainted with flowery beds of ease. The road has been up hill all the way—and there are more hills to climb. Well may we ask if there is any other way. Will a traditional and unchanging faith save the world? There is such a faith well organized in the world and the path to its acceptance is not overgrown with weeds. He who thinks it holds in solution the future safety of mankind and the permanent glory of God upon the earth, need not look further in quest of Truth.

But there are men and women who believe that the only adequate ministry for the future must be a frankly progressive ministry. They believe that the one hope now left to us is to be found in the reality of the human revelation of God in Jesus. What else, they ask, will create the insight to behold and the passion to discover the living glory which abides in every common countenance of man.

In the real sense it is for every man to say with reverence and conviction, "He that hath seen me hath seen the Father." It will be said now as it was said then, honestly and courageously, and it will be said now with complete honor to Him who said it first, but that will not diminish its reality to the man who utters it nor its significance to the men and women who hear it. The daring with which Jesus proclaimed the immediacy of the Kingdom and bade men order their lives accordingly must come upon us. The authority of precedent and past must not be permitted to jeopardize the future. The Church has already delayed the onward march of Christianity by being "too careful of the type." It was precedent and the past which

prevented the founders of the Protestant movement from fully following the Light. Too much emphasis upon precedent and the past is now aligning the conservative Protestant against the progressive Protestant. In the situation which confronts us we must strive to have a passion and an initiative no less constant than that which characterized Jesus himself. We must endeavor to measure accurately both his patience with the past and his daring for the future. To whatever degree a future ministry shall discover and appropriate unto itself the courage and control of the Founder of Christianity to that extent may it measure its adequacy in the task of the Kingdom.

We come then to the question, "Can there be developed in the universities a ministry adequate for the future? Let us ask, can there be developed in theological seminaries a ministry adequate for the future? It is not their province to recruit a ministry nor primarily to develop it. It is their province to train and qualify the material that comes to them. Can the denominational colleges alone develop a ministry adequate for the future? The cold logic of statistics is against them, if that counts.

There were one hundred and fifty-two thousand students in eighty state institutions last year against one hundred and forty-seven thousand students in 326 private institutions. If we cannot anticipate an increasing response to the appeal for Christian leadership from the youth of our great state universities, we have every right to be discouraged. There is no other appeal than this. If the Church has earnestness and courage and confidence and challenge, they must all be assembled. Being gathered together, what is our hope?

The universities can develop and will develop a ministry adequate for the future. Some of us will live to see these great institutions flourish with an understanding of Christianity such as have never been known. Out of them will come men and women committed with such earnestness to the building of a real Christian civilization that the Church of the future, whatever may be its form or function, will utter no unheeded appeal for leadership.

An expectation that has dimensions of this character needs to have some support. It is found in the following items:

1. The universities will develop a ministry *adequate* for the future because the young men and young women in these great institutions come now and will continue to come from communities and from homes where, in the last analysis, Christianity and a Christian civilization are the ultimate values in life. The pillars for the future will be obtained from the same forest in which the Church has secured the leadership produced and developed in the past.

This leadership was trained in the Church College. There was no other place where it could be trained. Let no one say that the writer either underestimates the debt due these institutions for the contribution of the past nor the abundant promise which they still provide for the future. But the writer believes that if the Church were dependent for its future leadership upon these institutions alone, the Church could contemplate nothing but failure. Fortunately the Church will never be entirely dependent upon them. The new field will yield a new leadership; let us hope, an abundant and, in the end, an adequate leadership. In that day, because God has reserved better things for us than the past has yet given, the Church will discover that apart from this new leadership it could not attain unto full blessedness.

2. The universities will develop a ministry *adequate* for the future because these young men and women, far from being opposed to Christianity, are at heart vitally concerned about it. They have as yet hardly become aware either of themselves or of what is fundamental in their civilization. They do not think of themselves as Occidentals in contrast with the ancient and established Oriental. Thus far, they have been living in a very safe world, with the sky and sea and plain about them. An easy-going, undefined world. No night terror of oblivion has ever seized them. Let us hope it never will. But one day these men and women are going to understand Christianity, what it means to America and to the world. They are going to see that the only other word in our vocabulary that may be substituted for civilization as we know it, is the word Christendom. In that day,

and it may be sooner than we think—great movements have been sudden born before—they are going to understand Christianity quite apart from Churches and institutions and yet see it dependent upon Churches and institutions. In that day indifference will be turned to enthusiasm and stagnating doubt into glorious allegiance.

3. The universities will develop a ministry *adequate* for the future because in these universities more than anywhere else is an untrammelled atmosphere of investigation, an opportunity for discovery of truth with the possibility for free debate between the representatives of conflicting points of view, in an environment tempered both by restraint and by respect for difference of opinion. What is possibly of equal importance is that here in close association are found the great numbers so often essential for motive, intensity and enthusiasm. Let the blaze of Truth once get under way in these centers whose very heritage has freed them from any tender tie to the past, what may not happen? If a new leadership may be born, surely there is hope that it may come forth even in travail, from these fair Virgins of the Soil.

4. The universities will develop a ministry *adequate* for the future because of the very asset of association. We doubt if the Church of the future will urge the candidates for the ministry to secure all their training in denominational colleges. It will neither be wise for the students, nor for the Church, to continue that policy. The men who are to be the leaders in community life religiously, will gain a certain advantage by securing part of their training in the same general atmosphere with the leaders in Agriculture, Business, Engineering, Commerce, Education, Medicine and Law. With the certain increase in the number of men contemplating the ministry in these great institutions more attention will be drawn to the opportunities of the ministry. If we may assume that the significance of a Christian America will soon begin to be about as important as a Christian Asia or a Christian Africa, we may hope for a type of Home Volunteer to arise who will not be entirely destitute of an inclination to enlist his fellows in a great crusade. What wiser thing can the Church do than encourage earnest and aggressive Christian

young men and young women to secure part of their training in those centers of learning where there is such an opportunity afforded them to multiply their life influence?

5. The universities will develop a ministry *adequate* for the future because the Church will not delay much longer in establishing Schools of Religious Education in these great centers. The interdenominational comity which such an enterprise will display—it is difficult to contemplate that they will ever be permanently denominational—will vividly indicate to the students the increasing unity of Protestantism. Schools of Religious Education will provide a visible demonstration of unity of program and purpose. We believe that they will greatly contribute in bringing to a focus inclinations towards religious leadership which are now held in check by unnecessary and damaging divisions. Even though these Schools of Religion are not established primarily for the purpose of training professional workers,* nevertheless their existence cannot help but greatly contribute to creating interest in full time service. Millions of dollars have been given to perpetuate and endow Church colleges and universities. This money has been given primarily because the donors are interested in a Christian civilization and believe the educational institutions operating under the broad policy of modern Protestantism are necessary factors in the program. We think that a similar conviction will eventually center upon tax supported and independent institutions, and will result in at least adequate facilities being provided for instruction in religion.

6. We may the more confidently predict an *adequate* ministry for the future because even the meager attention which has thus far been given to the students in these great universities has yielded no inconsiderable return. Sixty-seven Methodist Students are considering the ministry in the Methodist Church and one hundred and sixty-two men and women are contemplating foreign service in those institutions where that church is undertaking a definite program. The work is as yet in its infancy. It will be many years before an adequate program of student work will be realized in all institutions; but the work

* See note.

that has been done and is being done, abundantly demonstrates its value both to the Church and to the Universities.

The above items constitute the basis for hope of a leadership which I believe is destined to come to the Christian Church from the great Universities of our country. It might be a stronger hope; it might be a surer one. I wish it were. Such as it is, it represents the heart of my reflective life in respect to these great universities. It comes forth from my life, but I do not share it alone. I know of no one who has been privileged to live and labor as I have, within the gates of these great universities, who does not have similar expectations. I have been a University Pastor in two great universities. I have known the students. In a measure, I have known professors and instructors, alumni and regents.

I do not think it is a mere dream in which I am indulging. Neither do I think it altogether a dim and distant vision. These universities are a great reality in the heart of America. They are American, cosmopolitan America, at its best. Not formed, but forming; not found, but finding itself. They are even more; they are a picture of western civilization. Here, indeed, in these universities are the builders, the artisans and the defenders. At the center of the picture, with no embarrassment, I see a Figure, standing. It is that of a young man, clean cut, lithe, tall and strong. He is calm and complacent of feature, self-reliant in His strength. There are scars, but a crown of thorns is no longer on his brow. He has come unto His own, again. Dare we say they are more like Him this time? They at least detect the ring of reality in His voice. We believe they will look into His face and with determination akin to His own, say "It shall be done. A new world; a new Kingdom shall come upon the earth" Oh American Youth! May it be that in you One who met death will see the travail of His soul, and be satisfied.

NOTE

It is not the general thought of the leaders of the State Universities that schools of Religious Education should be established for specific training of professional workers. They are not to be in any sense

Theological Seminaries, nor are they intended to supplant the Theological Seminaries.

The primary object of these schools of Religious Education, will be to present to the student body, thoroughly organized courses in the history, organization and practice of Christianity and other world religions. These courses will be of such a character as to fit into the elective system of undergraduate life. They will be designed to make the student acquainted in a cursory manner at least, with the history of Christian thought. In addition to this, they would make it possible for students who desire to secure special training, to qualify themselves for local service in their respective communities.

It doubtless would be a natural and inevitable development that sooner or later a certain amount of professional training and instruction would be offered. This would be in the nature of graduate work which probably means that it will be late in its development and that it will come only as a very revelation of the continued difficulty which many students encounter in securing the training which they desire in professional work at the present Theological Seminaries.

POLICY OF PRESBYTERIAN CHURCH, U. S. A.*

M. WILLARD LAMPE

All the policies of the Board in this field of its work are determined by the following purpose, namely, to help the Church provide in each university center a personnel of workers and a material equipment which, in conjunction with the work of other denominations and religious agencies, will be sufficient to permeate the university life with Christian ideals and principles, and to train for leadership in the Church all those in the university who are amenable to such training.

The first thing to be said about the policies to be used in realizing this purpose is that they have not at all been standardized. The work is too new for that. Various methods are being tried and various types of workers are being used in the various centers. Moreover, universities differ greatly among themselves and it is not to be expected that any one set of methods will ever be accepted as the standard by all. In other words, the Board is in favor, at the present time, and I hope that within reasonable limits it always will be in favor, of promotion by experimentation. It seeks to secure men of good judgment and

* An Informal and Personal Statement of the Policy of the General Board of Education of the Presbyterian Church, U. S. A., in Relation to Work in State and Independent Universities.